THE THEOSOPHICAL WORKER

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Work Matters More!

By The Editor

BRIDGE-BUILDERS

THE new work for 1940 that lies before us and makes us so tremendously enthusiastic is that members of The Theosophical Society, and still more Theosophists—we must recognize the distinction between the two—must be busy from now, first in the building of those bridges, which are urgently needed, to be links with all the differences which separate people from one another ; and second to lay, through the aid of Theosophy, our conception of the foundations of the great Temple of Peace in which the nations of the world must be gathered when the war ends.

But we must begin with ourselves : we must build bridges between our lower and our higher Selves, we must build bridges between our individualities and such of the Universality as we may be able to contact, bridges between the storms, whether petty or cataclysmic, which whirl around about us, and the peace which is the storm at last resolved into its purpose. Each one of us must be building bridges between his lower and his higher Self. He must know what he has to do and must have the courage to do it.

But then apart from himself, just think of the bridges that need to be built here in India, for example, between the warring communities, the warring faiths, all the differences which separate India at the present time and make her progress not only slow, but

also unworthy. Not only do we have these problems within India's frontiers, but the problem of India's relation to Britain. There is nothing more wonderful than to feel that we can help to build a bridge between the splendour that is India and the splendour that is Britain. Every country has its own splendour, its own power, its own purpose, its own beauty and glory, and Britain no less than any other country.

BRIDGE-BUILDING BOOKLETS

As you know we have in contemplation a series of little booklets on the glory each country fundamentally is:

> *This Is Britain,*
> *This Is Australia,*
> *This Is New Zealand,*
> *This Is France,*
> *This Is Germany,*

and so on. We can have a number of little booklets dealing with various aspects most reverently, with all the sunshine pouring through the book, and all the storms left to take care of themselves.

This is India. What is the glory of India, a glory composed of the very differences that separate her at the present time? Turn those differences upside down and we get the glory. It is because we have the differences wrong side up that we get all these antagonisms and hatreds.

The people who are to write these booklets must be people who throb with the glory of their country. One does not want anything merely intellectual, but emotional and will-ful. If a Theosophist cannot write of the glory of his country, who can? There are no greater patriots than Theosophists. There are no greater lovers of their country than Theosophists, because not only are they able to enter into the spirit, the power, the purpose of their lands, but they are also able to see how their lands fit into the picture of the whole world.

Who feels the spirit stirring in him to write of the glory of the United States of America? Such glories this great country has had not only in the beginning of but throughout her career. She has had such great figures down the years of her short history. One should like all those great figures and the great policies and the high purposes of the Messengers of the Masters who have permeated the United States from time to time made into a booklet of glory.

In these booklets the words must yield place to the life. The words are only in the book because we cannot do without them. Could such a book be written we would be quite prepared to publish a book entitled, for example, *This Is India*, showing page after page one symbol, as was written the *Book of Dzyan*. What is the real history of India in symbol after symbol?

RAINBOW BRIDGES

As regards bridges, there are their component parts. There is the will which envisages the chasm to be bridged. There is the wisdom which plans out, ensouls the will's envisagement. Then there is the activity that makes the bridge itself.

I have been telling an artist friend of mine that he must draw for the little series of leaflets a symbol of a bridge, as can be perceived in the abstract mind, and of course, beyond even into the inner regions, where one function of the bridge is to go forth to the other side while another function of the bridge is to draw the other side to the side from which the bridge might move.

It is something like the distinction between the Buddhic and Nirvāṇic consciousnesses. In the Buddhic consciousness you project your bridge. In the

Nirvāṇic consciousness the bridge has fulfilled its function, because the chasm has ceased to exist, so that the true function of the spiritual bridge is not to be a mere bridge but to perform the sacrament of unification.

All this is naturally very difficult to express in terms of pencil and paper. Curiously enough when we were talking of the design, the same flash came into our minds—the conception of a rainbow, for a rainbow is, of course, the bridge between Our Lord the Sun and the life He makes possible in all His Universe. We may be told from the standpoint of science that a rainbow depends upon rain-drops in the air. It is very, very much more than that. The rainbow of Life's Eternal Meaning stretches between the perfection of the Creative Tone and the infinite possibilities of the atom, and we have to have such conceptions in mind when we are thinking of bridge-building. Suppose it is the building of a bridge between one faith and another, we have to think of the unity of Truth, and we Theosophists can so easily think of the great Company of the Elder Brethren who are all One, though They are sought to be made into differences by the ignorance of man.

Such beautiful leaflets can go forth as a contribution of the Theosophical world to the outer world. But who is to write these leaflets with the ink of his soul? It is not a disputatious leaflet that is wanted, but a leaflet that lifts people out of the ignorance in which they wallow into the Unity in which, in fact, they live.

THE STREAM OF ADYAR

This big piece of work to be done is parallel to that piece of work about which I wrote last month, namely, the bringing of Adyar near to every Lodge and every Section through the publication of a beautiful book of reverence to Adyar, setting forth what Adyar really is.

I remember, as I think every one will remember as his sight becomes keener, how in the first place it is because of Adyar that one is able to realize the power and purpose of Theosophy and The Society's part in the power and purpose.

As one gradually, slowly, but certainly comes nearer and nearer to the heart of these two great gifts of the Masters and as one realizes them, even if one has never visited Adyar at all, one will perceive how to enter the stream of Adyar. Just as it is said that a person who takes the first of the great Initiations enters the stream and passes to the "Further Shore" that is marked by the fifth of the great Initiations, so does every clear-sighted Theosophist, wherever he may be and however little physical contact he may have with Adyar, enter the Stream of Adyar and is changed.

If we have the privilege of living here a day, a week, a fortnight or more, then we have all the physical advantages if we are ready to take them. At least the opportunity has been won, though whether the resident seizes it remains to be seen. He has deserved it. But every member who has won the right has entered the Stream of Adyar, so that he has come close into the Heart of The Society, into the Heart of Theosophy of which Adyar is the outward and visible sign.

BAPTISM AND CONFIRMATION

However unworthy we residents may be of our place here at Adyar, Adyar remains unassailable by our weaknesses, even though she may have to be guarded sometimes against them. Adyar is independent of all of us, and every one of us must be face to face with Adyar, without any sense of looking through the residents or the President or any activities here. Adyar is the Heart of our Theosophic life, and here we can draw near to the

Elder Brethren. Whether or not we actually enter Probation or Acceptance—those are quite minor matters, though they, of course, have their value—we become impregnated with Adyar's spiritual fragrance, and so do we begin to see all things new and wonderful and all the smallnesses of our natures drop away little by little. Let us hope that for most of us they drop away in this particular incarnation, so that when the new incarnation comes, having been baptized in the Stream of Adyar in this life, we may be confirmed in the service of the Masters in the next.

We are learning now, struggling now. It is the Baptism. This is veritably a life of our Baptism which draws down upon us the power. Let us hope that we may so utilize that power that it may be confirmed to us when we move onwards into that Larger Life which should be ours the rest of our incarnations.

We need not therefore be troubled if we do not fulfil our lives as we should like to fulfil them, as we ought to fulfil them, we need not be troubled if we find ourselves moving forwards a little and then backwards a little, if we find ourselves sometimes in the slavery of our weaknesses and not mastering them. These are things we can allow ourselves to deal with in this life, and when the world has finished, as we hope it will with all these birth-pangs of its finer life, let us synchronize the world's release by our own confirmation in worthiness to be forever and forever the Masters' servants.

That is the hope before us. That is the purpose of our immersion in the Stream here at Adyar. It is a very physical immersion itself when every creature, every plant, every flower, every tree, every building is vibrating with messages to us.

If we go away, as some of us have to do from time to time, we go away baptized, and we are never the same again. Wherever we may have to go, we go changed, blessing the surroundings to which we return with that change we have found to add further to the certainty of the Confirmation to be.

Sometimes the Confirmation comes in this particular life if we happen to be needed for some special reason. Sometimes it may come next life if that happens to be more convenient.

We are in the midst of storms and troubles, with great peace and joy and happiness pervading us. We are very thankful for all we have, asking for nothing, knowing we have so much to give, being content and joyous, with just a few perhaps inevitable exceptions, giving, giving, giving.

So do we exalt Adyar. So does Adyar exalt us, and so do we pass from the Baptism in which we are into the Confirmation which is to come in all certainty.

Rukmini Devi's Birthday—February 29

MANY happy returns of the uncommon 29th to Rukmini Devi, whose date of birth is 29 February 1904 ; and so she has a real birthday in 1940 !

Since the last leap year or so Adyar has celebrated her birthday each year according to the Hindu Calendar.

The March WORKER is published in the last week of February, so that this issue will be in time to add its greetings to many others that are offered to Rukmini on her birthday.

KALAKSHETRA

The International Arts Centre at Adyar, founded and directed by Rukmini Devi, is active and going ahead. A report of its work, with details of the recently completed Kalākṣetra Arts Course, will be printed in *The Theosophist*, and as a booklet to be circulated widely. The following three items by Dr. Cousins and two anonymous contributors—all enthusiastic artists-and-members of Kalākṣetra—give a beautiful idea of its activities and scope, and make a worthy tribute to Rukmini Devi.

ART AND THE THEOSOPHICAL SOCIETY

(Remarks made by Dr. J. H. Cousins, Vice-President of Kalākṣetra, Art Adviser to the Government of Travancore, and Head of the Department of Fine Arts of the University of Travancore, during the "Art and Education" Symposium of the International Convention recently held at Adyar)

It is not only useful, but necessary, on such occasions as the present, to re-assert certain principles underlying the various activities of groups enjoying the hospitality of the spreading banyan-tree of The Theosophical Society.

Art is not merely a pleasure-giving expedient. Along with religion it is the deepest hunger of the soul. It is the human response to the creative enthusiasm of the universe.

Art, in its inclusive sense, is not limited to any single Object of The Theosophical Society. It belongs to the three Objects. It is one of the most potent elements in the appreciation of one nation's inner life by another. The word *international* cannot be completely interpreted without it ; neither can *brotherhood* be understood without it. Thus it belongs to the First and Second Objects. But its special place is in the Third Object, as one of the powers latent in humanity which it is part of the work of The Theosophical Society to understand and develop.

Through the neglect of educating the creative power along the lines of creative art, it has been deflected into sensuality and destruction. Unscrupulous individuals have used the art-hunger in humanity as a means of commercial profit in debased entertainment, sensuous paintings and seductive music. It is for the members of The Theosophical Society to turn away from all such degradation of art, and to encourage all art-activities that allow the Divine to have full expression, not the diabolical.

The ultimate way of defeating the misuse of creative art is the creation of taste and true creative joy in the young, by seeing to it that their education includes the arts. Kalākṣetra is working to that end, and the hope is that its influence will not only be felt in India, but that, through the Lodges of The Theosophical Society, awakened to a realization of the real nature

and purpose of art, Kalākṣetra may help in the regeneration of world-art.

"INCIDENTS IN THE LIFE OF BHISHMA"

Undoubtedly one of the most beautiful and outstanding of the dramatic performances which have been given at Adyar was "Bhīṣma"; the producer, Rukmini Devi, succeeded in her aim "to create the true atmosphere of greatness and spirituality which is so beautifully expressed in the character and life of the Heroes of the Golden Age in India."

The story of Bhīṣma is that of the ideal son—he is the embodiment of the highest virtue of the Hindu religion, expressed in the word Dharma, the complete discharge of the obligations of one's position, regardless of the consequences to oneself—and it was evident that every one who took part had realized the spirit of the play.

The extraordinary simplicity of the stage setting with the extremely skilful use of lighting heightened the spiritual atmosphere which characterized the whole performance. This was very noticeable in the last act in which the striking shadow of S'rī Kṛṣṇa cast on the back-cloth, appeared to brood over and invest the whole scene with a wonderful strength and peace.

Rukmini Devi, who seemed to incarnate the very spirit of flowing water in her presentation of the goddess Ganga, expressed the mystery and power of the goddess with the compassion and love of a human mother for her son.

The dance of the fisher-girls in the second act was an example of the use of a folk-dance form with just the right admixture of dramatization to make it a truly creative work. The dance could be removed from the play and still be significant and interesting. Such dancing, though comparatively simple, is typical of the genius of Rukmini Devi and is a valuable contribution to both Indian drama and the semi-classical dance.

The dance in the Court scene was very different in atmosphere, though again it could be performed apart from the play with interest and power. With its exceedingly clever and significantly suggestive *pas de deux* the Court dance was somehow full of the atmosphere of Purāṇic India, and one cannot help but feel that Rukmini Devi has touched upon something ancient and beautiful. There was a suggestion of the Adagio of Ballet without its almost invariable technical display, for there was movement which flowed and a peculiarly "breathing" rhythm which was uplifting in its simple perfection of continuity. The public should make a very definite demand for more of this type of dancing.

Another admirable feature was the excellent and realistic miming of the fishermen which was continued with perfect concentration throughout the second act.

Mr. N. Yagneswara Shastry played the exacting part of Bhīṣma with feeling and understanding; one felt that he had entered into the spirit of the great Hero, and the last scene—the death of Bhīṣma, slain in the discharge of his duty—lifted the audience to a spiritual height rarely attained in the theatre.

It was originally intended that the performance of "Bhīṣma" given in the Adyar Theatre on February 14 should take place on Adyar Day (February 17) but the date was advanced so that the students of the Montessori Educational Course might have the opportunity of seeing it.

ADYAR'S YOUNG COMPOSER

The last concert of the Kalākṣetra Arts Course was a piano recital of modern western music given by Conrad Woldringh on February 11.

The programme included selections from Debussy, Ravel, Ibert, Cyril Scott and

Erik Satie which traced the unfoldment of the modern trend.

Mr. Woldringh's delicacy of touch and surety of execution brought into relief the beauty of this newer development of music.

A special stress was laid on music which reflects the essence of childhood, to aid the Montessori student-teachers whom the Kalākṣetra Arts Course was designed to help, through the aid of tonal beauty, into the world of the child.

The "Mother Goose Suite" of Ravel, "Le Petit Ane Blanc" or "Little White Donkey" of Ibert, a selection from "The Jungle Book" of Scott, and several numbers from "Children's Corner" by Debussy, indicated the rich treasure-house of material appealing especially to the child and expressive of the child.

But the crowning feature of the evening was the very charming tone-poem "Bambino," written by Mr. Woldringh and dedicated to Mme. Montessori. The word *Bambino* [1] so often spoke in Mme. Montessori's liquid Italian has stirred the hearts of all who have heard it. But it remained for the young composer to enshrine the well-loved word in tone. Artist as well as musician, Mr. Woldringh presented the beautifully-written script, finely decorated with the head of a child, to Mme. Montessori, who was deeply touched by the presentation.

A SPEECH

made by Rukmini Devi at the closing of Mme. Montessori's Educational Course.

I wish to thank Mme. Montessori and all of you for the beautiful present I have received which I cannot feel that I have deserved.

It has been a great happiness for all of us here to have such a great event taking place in Adyar. According to many of us, this is the place where great things are begun. I feel personally happy that this great work has begun in Adyar.

Everything is so much greater when there is a wonderful background. If this Course had taken place in a large city with an environment of quantities of buildings, tram-cars and buses, without all this natural beauty, I am not sure whether all of us would have been quite as happy or have found quite as much inspiration as we have found here. We need nature, though we may not be conscious of that need. Trees do not talk to us, but trees and beautiful pure air help us.

It was in that same spirit that I arranged the Arts Course, not that I thought anyone would become a great artist in a month or two, but I thought that just as nature gives a background to the Montessori camp and training, art might give a background of culture for happiness and spiritual uplift for those who can respond. Because I myself respond to and take joy in such surroundings, I thought that was the best I could do for such an occasion.

Besides the words of the lecture, besides the actual study and examinations and the diplomas which I hope you will all receive, I feel there is one thing which is the highest of all—the spiritual contact that we can make with a great person, with a great atmosphere, and with a great place. It is that spiritual background, it is that spiritual link which is the highest gift that can come from such an occasion.

You could all have read Mme. Montessori's books. Why should she come to India? She should come, because by her presence you can get something more than her words. She should come, so that through such inspiration you can also become great. We can all become great, and if we are great, we cannot help making others great, we cannot help making the future citizens of the world great. I think that is the greatest contribution in the world.

[1] Italian for "child."

Though I know so little of education, I always feel that the child follows the example even more than the word, and the example you and I can give is that of a beautiful and spiritual life. We can live greatly, so that whether our method is right or wrong, whether our manner of presenting things is right or wrong, our inspiration to the young child is right. We can lift those who are really great, because the young are great, to their highest in spite of their very tiny bodies. That is the kind of example we must give.

I have been trying to feel the spirit of Mme. Montessori, both from herself and from every one she has contacted. Because of this I have had so many ideas of what we must do with our school here in the future. Though I cannot give the Montessori method, perhaps I can give an inspiration, an example, to make the young people desire to live greatly and to contribute to the happiness of the world, and any art, any music, any dancing, any lecture, even Nature herself, is only towards that end. So can we contribute to the greatest art of all—to live beautifully. And because we live beautifully, we cannot help showing an example to the young and they cannot help living beautifully also.

If I say these things, it is because I want to show to Mme. Montessori that this is the inspiration she has given to me personally, in spite of the fact that I have not attended her Course. I thank her for this gift, and I am so thankful you have all been here in Adyar. We have not had much time to see each other, but when I travel through India, I shall be meeting you everywhere and we shall remember this occasion.

SOME WORK OF THE LIAISON OFFICERS

Little was it realized, when Liaison Officers at Adyar were appointed by the President, how valuable this contact would be in the months to come. Adyar has been able to surmount some of the restrictions imposed on printed matter and keep in touch with the Sections and Lodges through personal letters of the Liaison Officers. Lodge Liaison Officers have sent in their programmes and work by first-class mail, which has made it possible to keep up the news and to provide ideas for work despite the irregularities and delays in receiving Section journals. During the early days of the war, when the President was anxious that his views be presented to the Sections, many Liaison Officers sent air-mail letters, at their own expense, to the countries which they are serving.

In the United States each Lodge has appointed a Lodge Liaison Officer who keeps in direct contact with Adyar. One of the duties which they perform is to bring before their members all of the important matters from Adyar, to review the Adyar journals and see that they are read by as many members as possible, and to be constantly alert to provide ways of making this direct link more tangible and real.

Fellowship Lodge in Chicago, through the Liaison Officer, arranged during December to have one evening devoted to the National Headquarters at Olcott, another to Adyar, and a third to the 64th International Convention. During the two latter, slides of Adyar were shown, talks were given on the various Adyar workers, and the Young Theosophists were invited to join in the consideration of vital questions which Dr. Arundale proposed for discussion at the Convention. This Lodge enrolled in a body as Absentee Delegates, sending by trans-Pacific air-mail a cheque for registration fee. Other such Adyar Hours are being planned for the coming months.

FROM THE SECTIONS

"ONWARD" AND OTHER JOURNALS

Onward, the journal of the Christchurch Round Table (New Zealand), is an attractive little stencilled magazine, rounding out its first year of service to the young people of the Round Table, and gradually becoming an organ of self-expression for the younger minds. Most of the contributors are young people who offer, through its pages, their poems, their stories, and articles of different types, including travel letters, astrological readings of sun signs, young impressions on the war, notes on printing, with a goodly sprinkling of jokes and wise sayings. According to the editor the cover of the journal has gone through a reverse evolutionary process, from the more to the less, due to a desire to effect economies early in the war emergency. The cover, however, while certainly less attractive than that of the initial issues, fails to detract in any way from the spirit of the material which it encases.

ANOTHER N. Z. JOURNAL

The Centennial Number of *The Torch*, a stencilled magazine published in the interests of the Round Table and the Young Theosophists in New Zealand, is of remarkable interest, containing as it does, many illustrative sketches, photographs of the Auckland Table, and of a well-known New Zealand statue, " The Will to Peace," together with articles of the early history of the Round Table and the early workers, and other articles and poems. The art cover is particularly attractive. Altogether, this issue is well worthy of the purpose for which it was prepared.

MLADI TEOZOF

Ten Young Theosophists comprising Lodge Rukmini, Zagreb, Yugoslavia, send the first issue of their magazine *Mlâdi Teozof*, January 1940, the contents being :

The purpose of this magazine,
Heroic Words,
Y. T. and their own Theosophy,
Annual Report of the European Federation of Young Theosophists,
Graphology,
Work in Rukmini Group.

The little magazine is neatly stencilled, and is in their own language of course. It is a fine effort and deserves congratulations and good wishes.

JOURNALS OF JAVA

Among all the Sections, Netherlands East Indies has perhaps the greatest number of periodicals of all kinds circulating continuously and successfully.

First, *Lotus Nieuws*, the organ of the Young Theosophists in Java, for it underwent a change recently, and now appears in new format, as of *Conscience* of Adyar, but as a quarterly. It has an effective heading and is beautifully stencilled in blue ink. The contents are always interesting to read and every note or article is charmingly illustrated with line-sketches. A regular reader of *Lotus Niews* informs us that it is a real young journal—vital and delightful.

De Pionier now in its 10th volume is a literary journal, and *Theosofie in Ned. Indie*, in its 33rd volume, a bulletin of the Java Section, both very fine and corresponding to *The Theosophist* and THE THEOSOPHICAL WORKER of Adyar Headquarters.

Then the General Secretary writes a monthly letter, intimate and helpful, which goes regularly to every Lodge.

Besides these in Dutch, there are ever so many little journals, leaflets, letters in the vernaculars of Java, circulating freely among the Javanese membership and their surroundings.

SWISS BULLETIN

The January issue of the Swiss Section journal is a specially attractive number. The cover illustrates Christmas greetings and New Year wishes in notes sung by a bird—a simple and charming design which includes a gift to each subscriber of a real and very good small detachable photograph of Dr. Arundale. The contents include the General Secretary's annual *mot d'ordre*, which for this year is COURAGE. A cheering and heartening January issue for these days of war.

A WAR BULLETIN

The Presidents' Bulletin, issued by Mr. T. H. Redfern, President of the North-Western Federation of The Theosophical Society in England, is an interesting means of exchange of thought between himself and the Lodge Presidents in his Federation. Since the war came, Mr. Redfern has written and exchanged fine letters and notes on the problems arising from war. Such a bulletin as this proves to be should create a solidarity and freshness of outlook in the work of this area, as well as offer an opportunity of mutual assistance.

INDIA

In view of the urgent need for Theosophy in the local Indian languages, *The Kallapalli Theosophical Bulletin* will in the future appear entirely in Telugu.

The January issue of *The Madanapal*, the journal of the Theosophical High School at Madanapalle, carries a photograph of Madame Montessori as frontispiece, an article about the work she is doing at Adyar and some of the main principles of her method of education, an article about the educational work of Dr. Arundale, and stories and pen-sketches of the students of the school, together with other interesting information which makes this a very readable journal. The last 20 pages are published in an Indian language, which should make it even more useful in reaching the people in and around Madanapalle.

The Planning Committee of the Golden Jubilee Drive has inaugurated an inter-Federation monthly letter in which Federation Secretaries will discuss the work and problems of the Indian Section, and out of which it is hoped a better co-ordination of plans and a greater understanding of national needs will be derived.

A UNIQUE CONVENTION

The Committee Reports and Recommendations, resulting from the Group discussions at the Annual Convention, has just been received from the General Secretary of the American Section.

During the Convention the five National Committee Chairmen, dealing with Class Organization and Study Courses, Theosophy in Action, Publicity, Youth and Culture, and Membership, appointed sub-committees to deal with the various problems with which their Committees were concerned, and every delegate at Convention was invited to join the group which most interested him. This plan resulted in discussion of the work of The Society by members who were actively engaged in this work and who, therefore, had practical ideas and specific problems to bring to the discussions.

The Report, which is in stencilled form, under the above heads, deals with Public Lectures, Development of a Public Study

Class, and of Members' Study Classes, the Training of Class Leaders and Lecturers, T. O. S. Work, Direct Mail Advertising, Newspaper and Magazine Publicity, Radio Publicity, Youth Action and Coalescing Youth and Theosophy, Beauty and Brotherhood, the Creative Spirit and the Children's Department.

THE WORKER is not authorized to make this statement, but perhaps copies could be secured at small cost by writing to Mr. Sidney A. Cook, Olcott, Wheaton, Ill, U.S.A.

A NEW GENERAL SECRETARY

Miss E. Hunt was elected General Secretary of the New Zealand Section at the Annual Convention during the Christmas season, this office having been left vacant by the resignation of Mr. W. Crawford after 15 years' service to the Section. A warm appreciation of Mr. Crawford's work was expressed by the Convention.

Among other resolutions passed was that which established an *Arundale Youth Lecture*, to be open to all below the age of 35 years, the winner to receive *The Theosophist* free for a year and to be invited to present his lecture at the Annual Convention. It was also resolved that a sum of money be set aside for placing the latest Theosophical books in the public libraries of the Dominion, and the Section Executive was asked to take the necessary steps for forming Lodge Federations, as has been done in other Sections, in order to strengthen and draw into closer contact the smaller Lodges which are isolated.

The Convention voted to bring to the notice of Lodges and members the urgent necessity of "formulating definite policies of reconstruction, embodying the basic principles of Brotherhood, Vision and the Plan of Evolution, in order that, in accordance with the Convention message of the World President, Dr. Arundale, The Society may be able to attack on all Fronts with the Soldiers of Light, the vital problems confronting the world."

The Section journal will be resumed and printed regularly bi-monthly.

Wellington Lodge made a free gift of the New Zealand Centennial number of *The Theosophist* to each of its members, to celebrate the fifty years' Jubilee of the Lodge.

NETHERLANDS EAST INDIES

A friend writes that this Section is busy preparing for its Annual Convention at Easter, which will be held this year in Batavia. The three Lodges in Batavia will act as hosts, and the hospitality in Java is well known.

The Young Theosophists are now a strong body, and issue a delightful quarterly (see above). They receive much support and encouragement from the General Secretary (senior). The Group in Bandoeng is planning an open-air play to celebrate Rukmini Devi's birthday. The Round Table has shortly been revived and their new Chief Knight, Mr. Ranefft, will be consecrated during the Convention. Also the Ritual of the Mystic Star is regularly celebrated in many Lodges.

All Adyar leaflets, such as the Next Step campaign booklets, are at once translated into Dutch and Malay.

INDIAN YOUTH

The annual report of the All-India Federation of Young Theosophists for 1938-39 shows an addition of 96 new members to the rolls, but also a loss of 101 members, due partly to failure to pay dues and partly to members having reached the age-limit for membership. Two new Lodges have been chartered and one Centre, making a total of 23 Youth Lodges and 12 Youth Centres.

The General Secretary of the Federation, who has visited and spoken to many Youth

groups during the past year, states that his impression has been that young people in India are hungering for Theosophical ideals and that they respond splendidly to Theosophy if the correct approach is made. "They want to know what Theosophy has to say with regard to the problems of the day, and when they know that it is not merely a meditative philosophy they come nearer to us. What we in India have to do is to clear the minds of the younger generation of the many prejudices and misconceptions they have with regard to Theosophy and our movement."

ELEPHANT FIGHT STOPPED!

Following the announcement of an Elephant Fight to be staged in Bombay, the proceeds to go to the Red Cross Funds, the Bombay Theosophical Federation wrote at once to the Red Cross Society protesting against this cruelty and called personally upon some of the prominent citizens of the city serving on the Red Cross Committee. Three Humanitarian Institutions were also approached and joined the protest against the fight, with the result that it was subsequently abandoned.

Congratulations to the Bombay Theosophists who are alert to their duty to make war against all cruelties which breed war.

IRELAND

The Lodges are meeting regularly in spite of difficulties and transfer of members and the cancellation of lecture tours. The October-December number of *Theosophy in Ireland*, contains an interesting article on Slieve-na-Man, a sacred centre in Ireland, as well as other interesting articles and news. The T.O.S. is active throughout the Section, carrying on a weekly meditation for World Peace, and a sewing class for providing garments to a children's society.

SCOTLAND

"The Fair City Lodge has decided to 'carry on'. It was thought at first that during the black-outs Sunday afternoon meetings would meet the needs in the way of Theosophical talks and lectures. But no! Members are sighing for the Friday evening talks and studies—so we meet once again on Sundays at 2.30 and on Fridays at 6 o'clock. A Round Table is reincarnating and the members of the Lodge have joined up with the Co-Masons, and the St. Johnston's Ladies' Club, who meet in our rooms, to knit socks and scarves, etc. which will bring comfort to our soldiers."

WALES

Meditation meetings are held at Headquarters twice a week to which all members are welcome. Since the number of meetings is restricted and there is more time for reading, an effort is being made to circulate Theosophical literature more widely. Members are urged to lend books from private libraries, and the General Secretary offers to send a selection of magazines and leaflets, free of cost, to any member who will undertake to pass them on to some Hospital or Institution or to friends within the month.

FINLAND

The General Secretary of our Finnish Section, Armas Rankka, circulated this message on a Christmas greeting card:

May Light conquer darkness, may Right conquer force, may Love conquer hatred!

Spring follows winter, the practiser of force ruins himself, hatred ceaseth not by hatred but by love.

So our watchwords for the year 1940 are: Light, Right, Love!

May Goodwill and Peace dwell in every heart!

With brotherly greetings,

THE THEOSOPHICAL SOCIETY IN FINLAND

The President Thanks Mme. Montessori

REVERED AND VERY DEAR MADAME,

Now that your Training Course is coming to a close please allow me to offer you my most affectionate appreciation and thanks. All your many students who have gathered at Adyar to sit at your feet are unanimous in expressing the sense of inspiration they have felt not only in connection with your addresses and demonstration classes but also by the very fact of your more than gracious presence in their midst. They will certainly never forget what they already know to be one of the greatest landmarks in their lives, and as from time to time you hold other Training Courses in various parts of India other students will have the happiness to feel as these pioneer students have felt; and in course of time you will have gathered round you, I am sure, some of the finest youth in India. I have no doubt this is immensely heartening to you as an additional sign of the profound truth underlying the principles and methods of your teaching. It is indeed a very great achievement for you to have come to India and at once to have entered into the hearts of the Indian people as I am sure you know to be the case.

I count it a great privilege for The Theosophical Society to have been able to receive you at its International Headquarters and to offer you such facilities as it could through its various workers, among whom I would especially mention Mr. K. Sankara Menon and Miss Edith Pinchin. As President of The Theosophical Society I feel that my term of office now drawing to a close has been made memorable by your visit, and I am personally grateful to you for having come.

And when I think of you I naturally think of your wonderful helper and almost *alter ego*, Signor Mario Montessori. He, too, has won the deep and I might almost say the affectionate appreciation of your students; and I have often heard him referred to both with affection and with respect for the way in which he carries out his duties. I am very happy to have been able to welcome him too to Adyar, not only because of the most effective support he gives to you but also because of himself.

I do not know what your plans are for the future, but I should like to say that I shall be still more happy if you feel able as the work develops to make Adyar the centre for your Indian work.

With grateful thanks for the light you have brought, and are ever bringing to us all, I remain, your very affectionate admirer,

GEORGE S. ARUNDALE

11 February 1940

THE CLOSING OF THE COURSE

Mme. Montessori's First Indian Training Course, begun in Adyar on November 11, was officially closed in the Headquarters Hall on February 15. It was a great gathering of Montessori students and Adyar residents. Farewell speeches were made and much goodwill and appreciation warmly exchanged, and the four speakers were garlanded.

Mme. Montessori expressed with beautiful emotion her "sorrow that such a reunion, a reunion as perfect as ours, a reunion in such a wonderful environment, must have an end." She then spoke on

her one great topic, the Child, and in conclusion said: "But I also with my general work for childhood wish to work for India, for which I feel so much affection and so much admiration." After her address Mme. Montessori presented as gifts of remembrance a lovely jewel to Rukmini and a handsome silver article to Dr. Arundale; also beautiful silver articles to the three other members of the Montessori Organizing Committee.

Mr. Montessori spoke briefly as follows:

"When I am in situations such as these, I am speechless. I am reminded of a similar occasion in Italy when the leader of our country, Benito Mussolini, gave to our departing students a reception. There had been among them many misconceptions about our country and yet people were allowed to come in of all different religions and creeds. He told them: 'Go back to your country and tell the people what you have seen.' I would say: 'Go back to your towns and cities and tell the people what you have heard and what you have seen. From the truth of what you will say, the cause of the child will gain.'"

Rukmini Devi added her address (see page 59).

As a much appreciated climax to this wonderful "send-off" to the teacher-students was Dr. Arundale's speech. It was cheering, heartening, inspiring to all though specially addressed to the Indian "Knights-Errant" returning to their far-off homes scattered over the country.

"Though it is a sorrow to have such partings, it is a joy to have these Knights-Errant going forward with the great lady whose ribbon we should have worn if we had lived in the Middle Ages. We shall all of us do our best to make her way smooth and to make the children of this beloved land happy and strong for the service of India.

"I declare the Course closed in all gratitude and reverence and devotion to our very gracious lady."

Mme. Montessori on a New and Modern Education

DR. ARUNDALE welcomed Mme. Montessori at a Parents' Day of the Besant Theosophical School in Adyar on 4 February 1940.

Mme. Montessori speaking in Italian which was translated by Signor Montessori:

I have perfectly understood your President and thereby I have had another occasion to listen to a voice which encourages me. It is not easy to speak after he has spoken. But I am very, very pleased not only to be here as one who comes to work with you and speak to you, but because I have the honour to belong now in some measure to this Besant Theosophical School. I can speak not as a visitor, as a stranger, but as one who forms a part of this institution, as I have accepted with gratitude the honour of election to the board of your school—with gratitude, because I feel deep sympathy and a great pleasure and honour to be one of you. These young people and the still younger ones that are in the school, I think of them with great affection.

In general I can say that I have received a deep impression from the Indian young people whom I have had occasion to meet in the short time I have been here. I do not wish to say, as we put it in olden times, anything about them to make the Indian youth too proud of itself. But it is certain that I have found in the school of Indian

youth and in the students that have come to listen to me something deep, something great, something ready to manifest itself.

In order that the inner well, the inner riches, may come forth, a call is necessary. In order that greatness may come forth, a harmony must be found between the environment and the spiritual figure that directs The Society, that great figure who is the founder of your institution.

You are an organization for work and for study which has a far aim to attain. It is necessary to bring all the intellectual riches that we possess to this school. We must make of each of these young people a fighter, a warrior for the future hope of India.

Our weapons in this work are the cultivated intelligence, the consciousness of one's own strength and of a high level of culture. In this school which I have had occasion to visit before, I know that the most modern pedagogical methods are used and that everything that modern education advises is taken here into consideration.

It is necessary that the youth of this school should take advantage more than ever before of the privileges this institution offers them, in order that they may work more strenuously than they have before worked to become prepared for the great task which awaits them. It is necessary to attract here as many people as possible to this place where the environment is so favourable. Here both the vastness of the newer pedagogy and the vastness of a beautiful environment will be waiting to receive this gathering of youth.

Will you all also work with me, you young people who are studying in the school? Will you begin an epoch of vivacity and of great activity? Will you come with me and study with great intensity in your hearts a new ideal? Let us put into practice the motto: "Work together with all intensity for something great which is awaiting us."

For such an ideal must we work. The youth that comes to study does not study merely to become more cultured. When you are left free to choose your work and you have the constancy to bring to a good end this work, as all people of character must do, you are not only free to choose but you are free to do more than other people. All that you are doing must be a means to go further.

Do you see how much India is in need of active personalities, of great personalities who will become leaders and who will help the people to advance? Keep these ideals in front of your eyes. Try to become one of these leaders, for here you have every opportunity at your disposal to become really great. You are free and you have the means of work.

I feel that the parents also have a great opportunity in this school; to uphold the school is to uphold a centre from which still greater things are to be expected.

Let us go forward united towards new work, towards new light, towards a new future—this is one of the mottoes of our Montessori work. Let us go forward together—children and old people, children and parents, pupils and teachers, let us all go together on the Great Path, because Brotherhood is not only among people of the same age or among people of the same social level. We usually understand Brotherhood as between those of a given age or a similar class. No, Brotherhood, as I understand it, is the Brotherhood of all people, young and old. If you have children one-year old, bring them here. If you have older children, bring them here. If you have parents and grandparents, let them come here.

[Mme. Montessori, completely absorbed in her subject, then continued in her beautiful Italian for some five minutes before she paused. Her son asked her to translate her own words into English. For the first time in a public gathering, (though in the

morning she had addressed a few words to her students in English), Mme. Montessori continued, but now in English and without the need for translation.]

Do not consider humanity as a large number of people far away from yourselves, but consider humanity as an ensemble, a whole which includes the new-born to the very old man that is dying. This is the real union of humanity and you have in this fundamental union a union of life, and in consequence the union of all the men of the world. This union is made up of many different ages—the new-born child, the one-year-old, the three-year-old, the seven-year-old, the youth of fourteen, eighteen, twenty, the man, the father of a family, the grandfather, and the very old man or woman.

How many different loves there are in all these different ages! A characteristic love we give to the new-born, another love to the little child, another love to the youth, to the man. Then there comes the love of man for woman and woman for man, and of child for parent and parent for child, the protective love of the old people and their protective love for us—a cycle of life full of love, a gradation, an octave of love like we have a gradation, an octave, of light or colour or of any beautiful thing.

Love is not an isolated thing. It must be a combination of all the natural loves that come into the soul of the man in the different ages and conditions. Understand and contemplate this wholeness.

How beautiful also is the travail of the intelligence. With such love, from the harmony of love, comes peace. We are not at peace if we do not understand the little people, if we do not understand the big people. The peace of one comes in the peace of all, from the first understanding of the life of our fellows from the one extreme of birth to the other of passing from physical expression.

There must be wholeness. The peace, the love of humanity, the harmony of society, is the necessary base for the highest understanding of the intelligence. You can understand and study much better if you commence to live together, to respect each other, to understand the different beauties that are in any age, the different beauties not only of the body but of the soul.

And humanity is constructed in a fashion that all this beauty can be synthesized into wholeness. The resolution of these differences is the problem of peace, the resolution of all the problems in the world. This resolution is the finding of the soul, the perfection of the man. You cannot prepare little man or great man, so different one from the other, so separate one from the other. They must be mingled, not necessarily in the same classroom of the school, but near to one another and understanding one to the other.

Understanding is the gift each age can give to the other. You cannot really be happy if the little child does not give you his gift. And the little child is not happy with his mother, his father only. Nature gives to the child not only mother and father but big brother and sister and many other relationships in which he may fulfil himself. He has this necessity and you can give the gift of your understanding and love to this little one.

The teacher who is a very important man in the life of the child can be like a brother to him, and not just a teacher. All will be united. Just as you live from day to day with no separation between these days of life, so you do not stop at one age but you continue them as a grand ensemble, a splendid whole. Every time the sun rises in the morning you are the same, though you went to sleep in the night and awakened afresh in the morning. So is life a whole and must be lived as such. This is the best plan for the real, the new, the modern school.

An Earlier Visit to the Besant School

IT was a cool crisp November morning and dew still sparkled on the grass as the Scout Guard of Honour lined the thoroughfare through which passed the car bearing Mme. Montessori and her son to the Besant Theosophical School to receive an expression of welcome from the students and faculty.

Entering the welcome arch of two young plantain trees, symbol of a happy occasion, the honoured guests were greeted with the rousing school cheer, received rose garlands and sandalwood oil from little girls, and were sprinkled with rose-water from a silver sprinkler. A sweet smile lighting her face, Mme. Montessori passed down the long archway of bamboo poles gaily hung with palm and mango leaves, accompanied by Signor Montessori, Rukmini Devi, and Mr. Felix Layton, the Headmaster, to the joyous sounds of the Tagore National Song, *Jana-gana-mana*, sung by students massed on either side.

Receiving still another garland, Mme. Montessori was joined by Dr. Arundale, and the group was seated under the trees from whence, after a brief welcome on behalf of the school by Mr. Layton, was viewed the short programme of singing and dancing, the smaller girls in the *kummi* and the older girls dancing the *kollattam*.

The loveliest moment of the morning occurred during the visit to the school garden where, amidst the digging and watering of plants by young gardeners, Mme. Montessori, seated in a wicker chair in the shade of a large tree, received the Address of Welcome, decorated with animal and flower drawings, written in Tamil, and read by the small author and artist, who expressed in his own way that which was felt by many:

" My dear Mother, I am very happy to welcome you here. You are like Dr. Besant because she also loved children. I hope you like our school and before you go away, please come again to visit us."

In front of the school administration building, a trowel of earth was lifted and a small parijata tree set in a place by Mme. Montessori, while a chant for its growth and long life was sung as she dropped flower petals, and from a silver vessel poured water, around the roots of the tree.

Seated on the veranda of the building, an engraved silver rose-water sprinkler was presented to her with a shy little speech by one of the older girls, and the function was brought to a close with the singing of the Indian National Anthem and a few words in French by Mme. Montessori which, after her departure, were translated by Dr. Arundale.

She expressed her great happiness to be at Adyar and to see so much life and so much beauty, and said that she would remember this day all of her life. She said that she felt the school fortunate to be under the blessing of Rukmini Devi.

Dr. Arundale reminded the students that this day was a memorable event in their lives, one which they would appreciate more as they grew older and that they would then be proud of having known this great lady who came to India. He said her presence at Adyar is the greatest benediction the school could receive, after that of Dr. Besant herself, and that he hoped during the next few months the students would appreciate more and more her genius and greatness, her strength and beautiful lovingkindness and would love her, so full of understanding of young people, as she is—a second Dr. Besant come to live for a while in this great Centre.

A lively note was provided at the end of the meeting by enterprising and successful young autograph-seekers.

Greetings Received and Sent by the President

THE VICE-PRESIDENT'S BIRTHDAY

It is January 17—just a month before Adyar Day. This year there was the following happy exchange of greetings and graciousness between the President and the Vice-President of The Society:

By telegram:

Best birthday greetings to our beloved Vice-President. —ARUNDALE

By letter:

Dear Dr. Arundale,

It is very kind of you to have remembered me on my birthday and sent me your best birthday greetings. Please accept my cordial thanks. I have just completed my 72nd year and I trust that the few years that I may live, will be used in the service of the great cause which you so worthily represent. With cordial greetings.

Yours fraternally,
HIRENDRA NATH DATTA

17 January 1940

CABLE FROM CUBA

Cordial greetings from Convention Cuban Section.

—DE LA PENA

25 January 1940

LATE BUT WELCOME

Monsieur le Président de la Société Théosophique,

Au nom de la Loge du Lotus Blanc de la Société Théosophique belge,

Nous envoyons nos meilleurs voeux à la Convention de la Société Théosophique à Adyar, de fin décembre 1939.

[8 signatures]

20 November 1939

BURMESE CONVENTION

Burma Section in Convention sends loving and loyal greetings assuring co-operation in your work for humanity.

25 November 1939

SWISS YOUTH

Assembled at a general meeting today, the Young Theosophists of Switzerland take this opportunity to send you their thoughts of devotion and affection. In spite of the happenings which are upsetting our Continent we shall try to remain calm and confident, ready to fight courageously for our ideal of Brotherhood and Justice. We reaffirm our profound and grateful attachment to The Theosophical Society and we send you our respectful and fraternal greetings.

October 1939

FLORIDA

The Secretary, the Florida Federation of The Theosophical Society in America, writes:

In accordance with Resolutions passed at our recent 6th Annual Convention, I write you this letter.

The Florida Federation is ever mindful of its responsibilities to the mother Society of which you are the present head, and we take this opportunity to send you our greetings and our appreciation of the fine work you and your staff are doing to further the work of Those who founded our Society and who guide it in its every step.

Assembled during the week-end of September 2nd through 4th, 47 delegates and members gathered on the shore of the Gulf of Mexico near S. Petersburg, Florida, and once more dedicated themselves to the Service of the Great Ones, here in this beautiful State of Florida which is our physical home.

May the coming year give us greater opportunities of service to Them, to The Society and to you, who lead us.

14 September 1939

BOMBAY'S DIAMOND JUBILEE

I send my very best wishes to the Blavatsky Lodge on the occasion of its attainment of its Diamond Jubilee. This is surely a great event not only for the Blavatsky Lodge but no less for The Theosophical Society throughout India. I most earnestly hope that the celebrations will be attended by as many members of The Society as can manage to be present and will be the subject of congratulations from every Lodge of the Indian Section.

I have always felt that Bombay is due to become the third angle of the triangle of The Theosophical Society in India. Adyar must necessarily be the apex, representing Will. Benares should be one of the angles of the base representing Wisdom, while Bombay should be the other angle representing Activity. I think this the more reasonable when we realize that there must be Wisdom and Activity in Will, Will and Activity in Wisdom, and Will and Wisdom in Activity. In a sense, of course, Benares is especially the Activity aspect of the Indian Section, but I cannot help feeling that it should fall not a little to the lot of Bombay to energize the whole of the Indian Section.

Rukmini Devi and I hope to be in Bombay from March 7th to 11th inclusively when, I understand, the celebrations will take place. I hope you will prepare a beautiful printed souvenir of the great occasion, and that in it there will be a prominent place for respectful and affectionate homage to all who in the past have so worked that the Blavatsky Lodge is strong and happy in its attainment of sixty years of service of the Masters, of Theosophy and of The Theosophical Society.

G. S. ARUNDALE

29 January 1940

TO AN INDIAN FEDERATION

I send my very best wishes to the Annual Conference of the Andhra Circars Theosophical Federation. I am especially happy that Babu Hirendra Nath Datta will give the Conference his distinguished Presidentship, under which I am sure the gathering will be very happy and very fruitful.

G. S. ARUNDALE

9 February 1940

MR. JINARAJADASA

sends to the President his "deep appreciation of the affectionate greetings sent by the International Convention."

A GREETING TO ALL

Music in tones of Earth
Verses that have their birth
Wombed in the here and now,
I hardly sing.
And if I bring
A wreath of garland words,
It is an offering
That in this night mayhap will show
Some gleam of Day
Beyond the hour-traps
Wherein we play.
May that Day's Sun upon you shine,—
Amaranthine flow'rs your hair entwine,—
Its rapture be your bread and wine.

D. J. W.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 1st November 1939 to 31st January 1940 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
The T. S. in Ireland, £2-0-6, 1938-'39 ...	26	11	0
The T.S. in England, £26-16-1, (in 2 instalments), 1938-'39 ...	361	8	6
The T.S. in England, £4-18-6, 1939-'40 ...	65	3	3
The T.S. in India, 1939-'40 ...	710	0	0
Miroku Lodge, T.S., Japan, £2-15-0, (in 2 instalments), 1939-'40 ...	36	6	6
Manuk Lodge, T.S., £0-15-0, (per Mr. A. F. Knudsen), 1939-'40 ...	9	14	10
Singapore Lodge, T.S., (in 2 instalments), 1939-'40 ...	142	5	7
Nairobi Lodge, T. S., £4-15-0, 1939-'40 ...	62	15	0
Mr. Peter de Abrew, Ceylon, Headquarters Dues ...	10	0	0
Señor Joas Carlos da Rocha, Brazil, £1-12-0, 1939-'40 ...	21	3	0
Mrs. S. B. Douglas Pulleyne, Secunderabad, Entrance Fee and Annual Dues ...	16	13	0
Mrs. M. Gasque, £1-0-6, Headquarters Dues, 1939-'40 ...	13	9	1
The T.S. in Egypt, 1938-'39, £1-12-0 ...	21	1	0
The T. S. in Cuba, 1938-'39, £13-8-0 ...	177	4	11
The T.S. in Porto Rico, £3-12-6, 1938-'39 ...	48	0	0
	1,722	15	8

Adyar Day:

	Rs.	A.	P.
Blavatsky Lodge, T.S., £2-2-10 ...	28	5	7
Mr. H. Lorimer, Canada, $10.00.	29	5	0
	57	10	7

Donations (General):

	Rs.	A.	P.
The T.S. in Australia (in 2 instalments), £14-16-4 ...	196	2	11
Mr. J. Narain ...	170	0	0
	366	2	11

Legacy:

	Rs.	A.	P.
The Executors of the will of late S. W. Logan, $5000.00 ...	16,300	0	0

Adyar Estate Fund:

	Rs.	A.	P.
Mr. A. F. Knudsen, Shanghai, £16-10-0 ...	218	7	8

Adyar Library Building Fund:

	Rs.	A.	P.
Donation from a Friend through Mr. N. Sri Ram £230 ...	3,045	8	2

Adyar Library Cataloguing:

	Rs.	A.	P.
"A Friend" through Mr. C. Jinarājadāsa ...	2,000	0	0

Buddhist Shrine Fund:

	Rs.	A.	P.
Monsieur L. Garbe, Somme, France, Fr. 50 ...	3	5	4

The Faithful Service Fund:

	Rs.	A.	P.
Collections by Mr. A. Vasudevayya, Mysore ...	5	0	0
The T.S. in England, £12-2-6 ...	160	8	5
Mr. Jehangir Jamshedji, Bombay	10	0	0
Miss P. B. Woodcock, England, £0-5-0 ...	3	4	11
Mr. V. D. Dantayagi, Lahore ...	99	12	0
	278	9	4

President's Fund:

	Rs.	A.	P.
The T.S. in Java ...	24	10	0
T.S. in Australia, £3-5-2 ...	43	2	3
Mary Gibson, North Wales ...	7	15	2
	75	11	5

Theosophy and War Leaflets Fund:

	Rs.	A.	P.
Miss I. M. Prest, Adyar ...	15	0	0
Anonymous ...	10	0	0
	25	0	0

Baby Welcome Centre:

	Rs.	A.	P.
Prof. D. D. Kanga, Adyar ...	15	0	0
Mrs. Satie O'Reilly, Calif., $1.00.	2	8	0
Miss Mary K. Neff ...	5	0	0
Mr. J. C. Wilkes, U.S.A., through Miss A. Henkel, Adyar ...	6	6	0
	28	14	0

Dispensary:

	Rs.	A.	P.
Prof. D. D. Kanga, Adyar ...	25	0	0
Rising Sun of India Lodge, Adyar	50	0	0
Miss I. M. Prest, Adyar ...	20	0	0
	95	0	0

The Sellon Recreation Club:

	Rs.	A.	P.
Capt. E. M. Sellon, U.S.A. ...	500	0	0

A. Asanga,
Hon. Treasurer,
The Theosophical Society.

THE OLCOTT HARIJAN FREE SCHOOL, ADYAR

The following donations from 1st November 1939 to 31st January 1940 are acknowledged with thanks:

	Rs.	A.	P.
Mrs. Clarence Gasque ...	1,500	0	0
Mr. J. D. L. Arathoon, Indore (for the Besant Hall) ...	50	0	0
Prof. D. D. Kanga, Adyar (for the Besant Hall) ...	25	0	0
Rising Sun of India Lodge ...	50	0	0
Mr. Arthur Vaze ...	25	0	
Anonymous (through T.P.H.) ...	13	1	0
Anonymous (for the Besant Hall).	1	0	0
Mrs. Kaveri Shiveshwarker (for the Besant Hall) ...	10	0	0
Mr. Lilaram Premchand (for the Besant Hall) ...	2	0	0
Mani Ben Gulliara (for the Besant Hall) ...	5	0	0
Collections by the Publicity Dept., Adyar (for the Besant Hall) ...	2	0	0
Hira Ben Galliara (for the Besant Hall) ...	5	0	0
Mrs. Romer ...	10	0	0
Sovereign Chapter Loyalty ...	30	0	0
Mr. Jehangir Jamshedji, Bombay.	5	0	0
	1,733	1	0

A. Asanga,
Hon. Secretary-Treasurer,
Olcott Harijan Free School.

NEW LODGES

The following new Lodges have been chartered at Adyar:

Benares, India: Rukmini Lodge, T.S., 17-11-1939.

Jamshedpur, Behar, India: Vasanta Lodge, T.S., 27-11-1939.

Rawalpindi, N. W. F., India: Light House Lodge, T.S., 18-12-1939.

Allahabad, India: Mahila Dharma Lodge, T.S., 6-2-1940.

D. D. Kanga,
Asst. Recording Secretary.

There is no truth more noble than friendship, no law more true than the law of goodwill. The whole purpose of our Theosophical Science is to enable us to be more friendly, to understand better the whole science of friendship under the laws of which the world lives and moves and has its being. —G.S.A.

Theosophy Is the Next Step . . .

EXTRA-SENSORY PERCEPTION

OBSERVATION is perhaps the most essential of all the techniques of intelligence which the scientific method uses in its search for Truth. No matter how far intuition, inspiration and deduction may carry the scientist in his quest, how many ingenious machines he may devise to assist his senses, ultimately he must prove his hypothesis by experiment and verification, using his own senses, or the senses of others.

Among scientists there is a tendency to distrust the senses as unreliable and variable instruments, and to favour mechanical means of measurement for their accuracy, but this is because the senses are rarely trained and disciplined to observe and record properly. In the final analysis, too, the senses are always necessary, at least as links, between man and his recording devices. The use of the senses as scientific instruments is restricted, of course, because of their limited range, but they have the one great advantage of being more direct; and could senses of greater range be developed in man, a superior, or at least another, method of scientific research of great importance would be available.

"Clairvoyance and telepathy are a primary datum of scientific observation," says Alexis Carrel in his book *Man the Unknown*. He says in a footnote that he makes this statement from knowledge which he has acquired by personal investigation; and later says: "What extraordinary penetration would result from the union of disciplined intelligence and telepathic aptitude! Indeed, intelligence, which has given us mastery over the physical world, is not a simple thing. We know only one of its aspects. We endeavour to develop it in the schools and universities. This aspect is but a small part of a marvellous activity consisting of reason, judgment, voluntary attention, intuition and perhaps clairvoyance. To such a function, man is indebted for his power to apprehend reality, and to understand his environment, his fellow-creatures and himself."

Such statements, and the investigations carried out by the Duke University, have raised the question, quite apart from the age-old claims of occultism, of whether such extra-sensory perception is of value in scientific research.

In physics particularly man knows only what he can measure. Eddington has pointed out that practically all our knowledge of the invisible worlds of science comes to us in the form of pointer readings. No scientist has seen an atom. The present conception of an atom has been built up by deduction, from the results obtained from sensitive electrical recording devices, such as the Wilson cloud chamber, which causes the electron to illumine tiny drops of water in its wake, and thus make its track visible.

Man has thus, with the aid of such devices, in a fashion seen an atom. These methods are but one way of seeing, however, and can be compared to seeing a rainbow as series of figures on a dial, corresponding to the wave-lengths of the various colours. Our knowledge of a rainbow is increased by a measurement of its wave-lengths, but such knowledge *adds* to our direct sense-observation. Both methods, and probably many others, are necessary to completely understand a rainbow.

Extra-sensory perception sufficiently acute to see an electrical current would obviously be of immense value to physics, in such lines of investigation as atoms and cosmic rays, to mention but two. Such an ability is claimed by a number of living clairvoyants.

In biology such perception would have many applications. The cells in a human or animal body could be studied as they lived, as parts of complete living bodies, without the necessity of dissection and microscopic examination ; or of vivisection, the practice of which is of doubtful scientific value, and is indefensible morally.

Just why many new species occur is still somewhat of a mystery to biology. Artificial mutations have been most successfully produced by bombardment with X-rays. A species of fruit fly, whose genetic constitution was well known, was subjected to X-rays of varying wave-lengths. There was no noticeable effect on the flies, but among their offspring mutations appeared by the hundred. The new varieties were permanent. Their characteristics remained in succeeding generations. The ability to see at X-ray frequencies, it follows, would probably increase our knowledge of heredity considerably. Such vision might lead to a more careful use of such rays on the human body, since it would seem reasonable to suppose that, if bombardment by X-rays will produce new species in insects, it may have similar effects on human heredity.

To Theosophical students this action of X-rays is of particular interest. Rays of this type belong to one of the etheric sub-planes of the physical plane, and could be manipulated by the Angelic Kingdom, which according to Theosophical extra-sensory investigation, plays such an important part in the growth of species, and the evolution of new ones.

Extra-sensory perception would make it possible for science to investigate this Angelic Kingdom, and introduce a most important factor in biology of which it is unaware.

Psychology, also, may be neglecting a technique of great importance to it, as according to clairvoyants, thoughts and emotions have objective existence, and can be seen.

Indeed it is not too much to say that extra-sensory perception could bring about an increase in scientific knowledge unequalled in its history. Such senses as clairvoyance and clairaudience do exist in some human beings. As Alexis Carrel says, they are a primary datum of scientific observation. Is there any scientific evidence that they are more valuable than our ordinary senses, as scientific instruments ? Can they supersede and excel the microscope and telescope ? At least one living claimant to such senses has worked under scientific conditions with a group in London. Another, who is now dead, using clairvoyance, discovered an element, the existence of which was afterwards confirmed by normal scientific technique.

In extra-sensory perception science is neglecting a method of research of immense importance. Its capabilities should at least be thoroughly investigated.

F.M. HILDER,
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